

candlestick, which stood in the holy place, and was to be kept ever lighted. **Not burned incense.** On the golden altar in the holy place before the veil. **Holy place.** Referring not only to the building, but to the court before it, where the burnt-offering was sacrificed. Even this doing-away with the public worship of Jehovah was not the worst. See 2 Kings 16, 10-16.

8, 9. Wherefore. Every course of conduct has its consequences. (12) *There is a "wherefore" coiled up in each act.* **He hath delivered.** Destructive forces are ever lying in wait against men and nations. While the path of duty is pursued, God holds them chained. But when a people disown the Lord he leaves them to their own downward tendencies and the surrounding evil powers. **Hissing.** Events that cause the witnesses to hiss at the crimes which have brought such calamities. **As ye see.** The results of God's wrath are manifest; every eye can see them, and every reader of history can trace them. "Hezekiah may here refer especially to that dreadful defeat by the Israelites in which a hundred and twenty thousand were slain and two hundred thousand taken prisoners (2 Chron. 28, 6, 8)."
Terry. Our fathers have fallen. In the de-

fects and ruinous wars under previous kings. **Daughters and our wives.** Carried into captivity as hostages for those left behind, or as slaves to their conquerors. It was a heart-aching body of men that listened to this young sovereign.

10, 11. Mine heart. (13) *One heart, strong in a good purpose, can control a whole nation of weaker wills.* Every great reform begins in one heart. **Covenant.** This implies two parties to an agreement. (14) *God will not fail in his promise if men are faithful to theirs.* **Fierce wrath.** The Scripture idea of God is not of one careless of his creation; but a Being of terrible energy in hatred of sin, while filled with mercy toward repentant sinners. **My sons.** His office made him, though young, the father to his kingdom. **Be not . . . negligent.** Or, "delay not." Do not postpone the work of reform and con-ceration. (15) *Most of the evils of life arise from negligence.* **The Lord hath chosen you.** An exalted view of life, that all our paths are directed by Jehovah. The honor which God had placed upon these men especially to **minister unto him, and burn incense**—an office which not even the king could approach—called for their diligence and earnest service.

CAMBRIDGE NOTES.

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We take only the briefest survey of the reign of Hezekiah, whose history essentially belongs to the writings of Isaiah, to be studied next year. The chronicler, writing at a time when the temple ritual held an almost exclusive domination in Jewish religion, fills his pages mostly with documents which illustrate the history of the holy place. The much earlier editor of Kings deals generally with prophetic rather than priestly authorities, and the present account of the cleansing of the temple is naturally not found there. The religious reformation of Hezekiah was the long-delayed fruit of Isaiah's teaching. Through the reigns of Jotham and Ahaz he had labored patiently, but the old abuses remained as ever. Ahaz probably was only following long custom in his encouragement of the "high places," the danger of which was now beginning to be felt. His son, taught by the great prophet, determined to sweep away every thing that clouded the purity of the national faith. Isaiah does not seem to have taken any direct part in the restoration of the temple service. The work of his office lay deeper. But when the zeal for God and purity of life was once rekindled, the rehabilitation of worship would inevitably follow. Manasseh's persecution showed that the reformation attained a depth and permanence which no mere priest-led movements could have secured.

Verse 1. As before, we must not pin our faith to the accuracy of the figures. The main landmarks of

the parallel chronologies of Israel and Judah are supported by Assyrian record, but there are considerable discrepancies in detail which, with the present light on the subject, it is difficult to explain. **Zechariah.** Possibly Isaiah's "faithful witness" (chap. 8, 2). But the name was common among the Hebrews.

2. In many respects these reforms went further than the standard of David's day. But David's spirit was recognized in every king who followed Jehovah faithfully and obeyed the instructions of his prophets.

3. The account in Kings describes the negative part of Hezekiah's reform, the abolition of Asherim and high places, and the destruction of "Neluštan;" these were doubtless done at Micah's or Isaiah's bidding. The priestly chronicler takes up the story where Hezekiah stirred up the priests to do their duty. **First month.** That is, the month Nisan, which came during Hezekiah's first year. The sacred month was the fitting time for such an inauguration, and we may suppose that the king's accession did not take place long before. **Opened.** See chap. 23, 24. **Repaired.** 2 Kings 18, 16, suggests that he plated them with gold.

4. Broad place. Comp. Ezra 10, 9. The close connection between that book and this makes it probable that the phrase means the same here. It would thus be a large area outside the temple on